

**Systematic Theology for the Local Church**  
**#69—Anthropology—VI<sup>1</sup>**  
**The Theology of Sexuality**  
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Helpful for the studies in biblical anthropology are House, section 46, and Reymond, 415-430.

Today we see all around us terrible confusion about human sexuality. The world gives clear evidence of not understanding what it means to be a man and what it means to be a woman. Some of the most basic categories associated with maleness and femaleness are being erased, with the substitution of made-up roles and functions.

When I say “human sexuality” I am not speaking primarily about sexual activity, although that is included. Human sexuality is all that is involved in being a male, as opposed to being a female, and in being a female, as opposed to being a male. Here is a helpful description of the difference between sex and sexuality:<sup>2</sup>

*Sex* has to do with biological drive for union with one of the opposite sex. *Sexuality* has to do with our whole personhood as a woman or a man.

John Piper describes the depth of human sexuality in the following words:<sup>3</sup>

The question every man and woman should ask earnestly is this: “What does it mean to be a woman and not a man? Or: “What does it mean to be a man and not a woman? What is my masculine or feminine personhood (not just anatomy and physiology)?” We are persuaded from Scripture that masculinity and femininity are rooted in who we are by nature.

## **1. Confusion and error concerning human sexuality**

In the Western world today we are seeing numerous trends and practices that obscure and even deny God-given human sexuality:

1. Everywhere we see freedom and moral laxity with regard to sexual activity. This selfishness denigrates men and women as created in noble roles.
2. The availability of abortion increases the practice of extra-marital sex and in taking life in the womb distorts the sanctity of human life.
3. Secular feminism is based on humanism and anti-biblical presuppositions. We should not be surprised that in many ways it reverses the biblical picture of order between the sexes and cheapens the value of each in relation to the other. Evangelical feminism, clearly based on secular feminism, attempts to make the Bible agree with many of the tenets of its base, but in doing so must adopt unorthodox approaches to biblical interpretation. Like secular feminism, it empties relations between men and women and even the very underpinnings of human sexuality of their biblical glory and purpose.

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<sup>2</sup> Ada Lum, *Single and Human* (Downers Grove, IL: InterVarsity Press, 1976), 44-45.

<sup>3</sup> John Piper and Wayne Grudem, Eds., *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, (Wheaton, IL: Crossway Books, 1991), xxvi.

4. Homosexuality is rapidly becoming accepted in the United States today. The increased tolerance of a philosophy and lifestyle antithetical to biblical teaching will have increasing devastating effects on everyone in the country because of its normalization of practices and views that are condemned in the Bible. More and more Christians will be fooled by the arguments of people who are proponents of homosexuality or simply people who tolerate it. An article that appeared in our local paper just this week, written by a female high school student, explained how she joined a Gay-Straight Alliance group (Does this perhaps meet on campus, while most high schools will not allow Bible studies?) because she wanted to show her love for and tolerance of homosexuals, even though she is not one herself. The heading said, "It is not a paradox to be a devout Christian and a supporter of homosexuals. Being nice to people is never a sin."<sup>4</sup> This woman is simply following the pattern of liberal thinkers in this country as they proclaim over and over the following unbiblical logic: 1) it is good to be nice to others; 2) other people have an intrinsic right to do and think whatever they want and so 3) being nice to others means allowing them to do whatever they want.

John Piper describes the situation this way:<sup>5</sup>

The tendency today is to stress the equality of men and women by minimizing the unique significance of our maleness or femaleness. But this depreciation of male and female personhood is a great loss. It is taking a tremendous toll on generations of young men and women who do not know what it means to be a man or a woman. Confusion over the meaning of sexual personhood today is epidemic. The consequence of this confusion is not a free and happy harmony among gender-free persons relating on the basis of abstract competencies. The consequence rather is more divorce, more homosexuality, more sexual abuse, more promiscuity, more social awkwardness, and more emotional distress and suicide that come with the loss of God-given identity.

We see this confusion in the writings of people who should know the answers. Here is Piper again:<sup>6</sup>

It is a remarkable and telling observation that contemporary Christian feminists devote little attention to the definition of femininity and masculinity. Little help is being given to a son's question, "Dad, what does it mean to be a man and not a woman?" Or a daughter's question, "Mom, what does it mean to be a woman and not a man?" A lot of energy is being expended today minimizing the distinctions of manhood and womanhood. But we do not hear very often what manhood and womanhood should incline us to do. We are adrift in a sea of confusion over sexual roles. And life is not the better for it.

Ironically the most perceptive thinkers recognize how essential manhood and womanhood are to our personhood. Yet the meaning of manhood and womanhood is seen as unattainable.

Piper quotes Paul King Jewitt as an example of an evangelical who should know this meaning but apparently does not:<sup>7</sup>

Some, at least, among contemporary theologians are not so sure that they know what it means to be a man in distinction to a woman or a woman in distinction to a man. It is because the writer shares this uncertainty that he has skirted the question of ontology in this study.<sup>8</sup>

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<sup>4</sup> Bucks County [PA] Courier Times, April 16, 2009.

<sup>5</sup> Piper and Grudem, 33.

<sup>6</sup> Ibid, 33.

<sup>7</sup> Ibid, 34.

All human activity reflects a qualitative distinction which is sexual in nature. But in my opinion, such an observation offers no clue to the ultimate meaning of that distinction. It may be that we shall never know what that distinction ultimately means. But this much, at least, seems clear: we will understand the difference—what it means to be created as man or woman—only as we learn to live as man and woman in a true partnership of life.<sup>9</sup>

Apparently Jewitt would advocate a pragmatism that establishes the meaning of human sexuality on the basis of what seems to work in life—a pragmatism with no truth or objective values.

One of the leading arguments of the evangelical feminists is that prescriptive biblical statements appearing after the Fall concerning relations between the sexes are distorted by sin and should not be followed. Thus, for example, male headship as presented in Eph. 5 is a consequence of the Fall and was not God's original intention.

Countering the nihilism about defining human sexuality, the view that we can arrive at some idea of the meaning of human sexuality pragmatically and the idea that roles described in the Bible after the Fall are misleading, Piper says:<sup>10</sup>

The Bible does not leave us in ignorance about the meaning of masculine and feminine personhood. God has not placed in us an all-pervasive and all-conditioning dimension of personhood and then hidden the meaning of our identity from us. He has shown us in Scripture the beauty of manhood and womanhood in complementary harmony. He has shown us the distortions and even horrors that sin has made of fallen manhood and womanhood. And he has shown us the way of redemption and healing through Christ. To be sure, we see “through a glass dimly.” Our knowledge is not perfect. We must be ever open to new light. But we are not so adrift as to have nothing to say to our generation about the meaning of manhood and womanhood and its implications for our relationships. Our understanding is that the Bible reveals the nature of masculinity and femininity by describing diverse responsibilities for man and woman while rooting these differing responsibilities in creation, not convention. When the Bible teaches that men and women fulfill different roles in relation to each other, charging man with a unique leadership role, it bases this differentiation not on temporary cultural norms but on permanent facts of creation. This is seen in 1 Corinthians 11:3-16 (especially vv. 8-9, 14); Ephesians 5:21-33 (especially vv. 31-32); and 1 Timothy 2:11-14 (especially vv. 13-14). In the Bible, differentiated roles for men and women are never traced back to the fall of man and woman into sin. Rather, the foundation of this differentiation is traced back to the way things were in Eden before sin warped our relationships. Differentiated roles were corrupted, not created, by the fall. They were created by God.

The Bible does present human sexuality in part through description of roles but it also presents it in terms of basic principles. We will look at these individually in the next two studies. In this study we will look at the biblical foundation for human sexuality as found in Genesis and its expression in sexual relations.

## **2. The biblical basis for human sexuality**

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<sup>8</sup> Paul K. Jewett, *Man as Male and Female* (Grand Rapids: William B. Eerdmans Pub. Co., 1975), 178.

<sup>9</sup> *Ibid.*, 187f.

<sup>10</sup> Piper and Grudem, 35.

The biblical text describing the origin of the first man and first woman has details that are very important for our understanding of both the meaning of human sexuality and the expression of it that is found in sexual activity. Here is Gen. 1:26-27:

<sup>26</sup> Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.” <sup>27</sup> So God created man in his own image, in the image of God he created him; male and female he created them.

The last half of v. 27 describes a unity in plurality: “man,” a unity, consists of two parts, male and female. “Man” here refers to mankind. For mankind—humanity—to be complete, both male and female are required. Neither is complete without the other. We find this also in 1 Cor. 11:8-12:

<sup>8</sup> For man did not come from woman, but woman from man; <sup>9</sup> neither was man created for woman, but woman for man. <sup>10</sup> For this reason, and because of the angels, the woman ought to have a sign of authority on her head. <sup>11</sup> In the Lord, however, woman is not independent of man, nor is man independent of woman. <sup>12</sup> For as woman came from man, so also man is born of woman. But everything comes from God.

Even though Eve was created from Adam, she is as important as he is for human existence. Here is the relevant portion of Gen. 2:

<sup>15</sup> The LORD God took the man and put him in the Garden of Eden to work it and take care of it. <sup>16</sup> And the LORD God commanded the man, “You are free to eat from any tree in the garden; <sup>17</sup> but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.” <sup>18</sup> The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.” <sup>19</sup> Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. <sup>20</sup> So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found. <sup>21</sup> So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and closed up the place with flesh. <sup>22</sup> Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man. <sup>23</sup> The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,<sup>j</sup>’ for she was taken out of man.” <sup>24</sup> For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh. <sup>25</sup> The man and his wife were both naked, and they felt no shame.

It is significant that the text provides great detail concerning the origin of Eve. It seems that there is more information about her beginning than about Adam’s. This is all the detail we are given about Adam’s creation:

<sup>7</sup> the LORD God formed the man<sup>d</sup> from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

He is made from the ground; she is made through a process that includes divine anesthetization (“the LORD God caused the man to fall into a deep sleep”), a surgical incision and removal of part of Adam’s

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<sup>j</sup>The Hebrew for *woman* sounds like the Hebrew for *man*.

<sup>d</sup>The Hebrew for *man* (*adam*) sounds like and may be related to the Hebrew for *ground* (*adamah*); it is also the name *Adam* (see Gen. 2:20).

body, replacement of missing body mass, closure of the wound and a presentation ceremony, complete with an affirmation by Adam of the basic unity of male and female (“bone of my bones and flesh of my flesh”).

We should never underestimate the importance of the details of the creation of the woman:

1. She was derived from the man in an archetypical act by God: her relation to the man holds true for all subsequent women.
2. The woman was made from the man’s side, a place that suggests that in her essence she is basically next to him and not above him. She is to be a helper, not a ruler over him. The text says that she would be a helper that corresponds to him. Adam needed a helper in his work of tending the Garden with all its living things. The woman filled a basic role in Adam’s rule over the earth, and he could not be successful without her. By himself he was insufficient for the task. She makes up what he lacks. Here is the *Bible Knowledge Commentary* on this relation:<sup>11</sup>

The description of her as “corresponding to him” means basically that what was said about him in Genesis 2:7 was also true of her. They both had the same nature. But what man lacked (his aloneness was not good) she supplied, and what she lacked he supplied.

I appreciate the words of Franz Delitsch concerning the origin of the woman:<sup>12</sup>

The woman was created, not of dust of the earth, but from a rib of Adam, because she was formed for an inseparable unity and fellowship of life with the man, and the mode of her creation was to lay the actual foundation for the moral ordinance of marriage. As the moral idea of the unity of the human race required that man should not be created as a genus or plurality, so the moral relation of the two persons establishing the unity of the race required that man should be created first, and then the woman from the body of the man. By this the priority and superiority of the man, and the dependence of the woman upon the man, are established as an ordinance of divine creation. The ordinance of God forms the root of that tender love with which the man loves the woman as himself, and by which marriage becomes a type of the fellowship of love and life, which exists between the Lord and His Church (Eph. vi. 32). If the fact that the woman was formed from a rib, and not from any other part of the man, is significant; all that we can find in this is, that the woman was made to stand as a helpmate by the side of the man, not that there was any allusion to conjugal love as founded in the heart; for the text does not speak of the rib as one which was next to the heart.

3. The man affirms that she is part of him: “bone of my bones and flesh of my flesh.” Even though she is a separate human being, she is still linked with him in an invisible way.
4. The word used to denote the woman reinforces our understanding of the unity of male and female. *Ish* is the word that appears in Gen. 2:23 (“taken out of man”). When Adam names the woman, he uses *ishah*, a form of *ish*, linking it with her origin in his body. Thus the text emphasizes that linguistically as well as biologically she is tied to him as a member of mankind.
5. The text defines marriage as the union of one man and one woman, involving leaving father and mother and forming a new union that is a reversal of the woman’s coming into existence from the man. Her creation created a disunity out of unity (Adam’s single body and self); God provides

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<sup>11</sup>Walvoord, John F.; Zuck, Roy B.; Dallas Theological Seminary: *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 1:31

<sup>12</sup>C. F. Keil and F. Delitzsch, *Biblical Commentary on the Old Testament* , Vol. 1, *The Pentateuch*, (Grand Rapids, MI: Eerdmans), 89-90.

marriage to restore unity—although the woman could not actually become a physical part of the man’s body again. There is a kind of restoration of the union disrupted by the physical split and it is brought about primarily through sexual union. The text actually says that the man will be ‘joined’ or even ‘glued’ to his wife, with the result being a kind of physical oneness. But this will never result in absolute unity.

It is very important to remember that if we do not take Gen. 1-2 as historical, we lose this biblical information about these basics of human existence: 1) the basic natures of men and women, 2) God’s purpose for them on earth and 3) their relationship to each other.

### **3. Biblical basis for expression of human sexuality in marriage**

#### **1. Unity from division**

While this study is intended to be theological in nature, putting together what the Bible teaches about what it means for human beings to exist as male and female, we have seen that there is a link between the creation account and human sexual activity. In fact, we can begin to understand the meaning of human sexual activity only after carefully examining the biblical account of creation and accepting its teaching.

We have just seen that human sexual union with its resulting one-flesh condition is based on the fact that Eve was once a part of Adam. Human sexual activity is more than anything else a God-given means of joining two beings that were in their ancestors originally one and were divided at the creation of Eve. It is very significant that Eve was made from a part of Adam’s body. Sexual relations are a God-given means of partially restoring that union. Sexual desire is at heart a longing for two separate beings to become “one flesh.” Just as Eve’s creation made two people from one, human sexual union moves two people back toward a restoration of the original singularity of humanity.

God’s purpose for marriage is one man for one woman in part because marriage is a means of uniting two people fashioned after the archetypal pattern of Eve’s derivation from Adam. In other words, God did not make two women from Adam. This rules out polygamy and adultery. God’s intention is one man for one woman. The Bible everywhere condemns adultery, and although God permitted polygamy in His own purposes during the Old Testament period, it is clearly not His ideal. In Mt. 19:4-5 Jesus uses Gen. 2:24 in asserting the sanctity of marriage against divorce:

<sup>4</sup> “Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ <sup>5</sup> and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? <sup>6</sup> So they are no longer two, but one. Therefore what God has joined together, let man not separate.”

Further, the spiritual, emotional, social, and physical union between the man and woman (Gen. 2:24) is such a fundamental part of their existence that divorce is only allowed if the union has been fundamentally disrupted through unfaithfulness (although divorce is not required). The only other NT allowance for divorce comes as a result of the spiritual disruption that comes when an unsaved person abandons a saved spouse. In both cases, the issue is union.

#### **2. A key passage showing the creation elements lived out in marriage**

First Corinthians 7:1-6 provides the most complete biblical information about the outworking in marriage of the “unity from division” principle:

7 Now for the matters you wrote about: It is good for a man not to marry.<sup>2</sup> But since there is so much immorality, each man should have his own wife, and each woman her own husband.<sup>3</sup> The husband should fulfill his marital duty to his wife, and likewise the wife to her husband.<sup>4</sup> The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife.<sup>5</sup> Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.<sup>6</sup> I say this as a concession, not as a command.<sup>7</sup> I wish that all men were as I am. But each man has his own gift from God; one has this gift, another has that.

We see here several commands and expectations from the apostle Paul that are to be carried out in marriage:

1. Sexual relations in marriage are holy and good. We saw above that God established human sexuality at the creation of the woman and brought about the capacity for partial personal union of male and female that comes through sexual relations. Hebrews 13:4 tells us that sexual relations in marriage have a basic purity:

Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral.

2. Sexual relations in marriage are not to be stopped (v. 5: "do not deprive each other") unless for a good spiritual purpose. Even then, the need for sexual relations is so basic that they cannot be indefinitely suspended. This ongoing need must be grounded in the fundamental need for a man and woman to become one flesh.
3. The bodies of the husband and wife belong to each other (v. 4) as well as to one's self. It might not be going too far to see this as based in the original creation of Eve from Adam.
4. It is more important to give pleasure than to receive it (v. 3). The emphasis in vv. 2-5 is on pleasing and meeting the needs of one's partner.
5. Sexual relations prevent succumbing to temptation from elsewhere. Fleshly temptations are more easily overcome when there is regular, unselfish sexual activity between a husband and wife. This is necessary because of the one-flesh relation established in Genesis.
6. Some marriages involve prominent clashing of wills, including selfish bargaining ("I'll give you what you want, if you give me what I want.") This kind of bargaining is ruled out under the principle that the body of one partner belongs to the other. Recall that before the Fall Adam and Eve enjoyed each other unselfishly in a union that was based on the creative work of God.

## Questions for Further Study

1. Provide some examples from our society today of errors concerning human sexuality.
2. Provide some examples of the confusion that results from these errors.
3. What *kinds* of information do we have in Scripture concerning the meaning of human sexuality?
4. What information does Genesis give us about the meaning of human sexuality?
5. What do we learn from Gen. 2:24?
6. How is 1 Cor. 7 tied to the Genesis account?

## Running compilation of key definitions

1. Systematic theology: The organized presentation of all that the Bible teaches about God and His works.
2. Exegesis: The actual practice of studying or interpreting a document or other message to determine its meaning.
3. Context: Context in a document or utterance is the surroundings of a portion of a word, a word, or a group of words.
4. Bibliology: The doctrinal study of the nature of the Bible.
5. Biblical authority: The quality inherent in Scripture by virtue of which human beings are completely answerable to its content.
6. Revelation: The information about Himself given by God to human beings.
7. General revelation: God's disclosure of Himself, available directly to everyone, given through means other than dreams, visions, direct words and Christ Himself.
8. Special revelation: The disclosure of information from God that is not available directly to all human beings.
9. Inspiration: A term applied to the Bible denoting that it is the product of God's creative activity, figuratively breathed out from Him (2 Tim. 3:16); applies to the process of recording Scripture, not specifically to the people involved; actually, *expiracion* would be a better term to reflect the concept of 2 Tim. 3:16; the result is *inerrancy*.
10. Textual criticism: The science and art of attempting to discover the original text of a literary work for which the original document does not exist. It is especially important for biblical studies, and the foundational endeavor to all subsequent investigation of the Scriptures.
11. Canon: Transliterated from a Greek Word meaning 'standard'; as used of the Bible, it refers to books authenticated as possessing divine origin and therefore authoritative; the Jewish canon consists of thirty-nine books, the Protestant of sixty-six and the Catholic of eighty (including apocryphal books).
12. Inerrancy is a term applied to the Bible, although not specifically found in it; it denotes that the Bible, as originally written, possessed no humanly induced deviations from the message God intended to be recorded and that it is true in every respect; 2 Tim. 3:16; 1 Cor. 2:13; 1 Pet. 2:19.
13. Infallibility: Although some assert that this term has a different meaning from inerrancy, the two terms are, for purposes of biblical study, synonymous; the Bible is infallible because inerrant, and inerrant because infallible.
14. Illumination is the teaching ministry of the Spirit of God that imparts understanding of the message of Scripture to the believer; not to be confused with inspiration, which in the Bible is used of the work of God in giving Scripture (2 Tim. 3:16); 1 Jn. 2:20; Jn. 16:13.
15. Spirituality: God is not physical, but immaterial, incorporeal, invisible and alive.
16. Self-existence/Aseity: God exists independently of anything else. He is self-existent.
17. Immensity: God is infinite in relation to space.
18. Eternality: God is infinite with regard to time.
19. Simplicity: God is not a plurality and cannot be looked at as divisible into parts.
20. Pure actuality: There is nothing about God that is potential. He is not unfinished in any way.
21. Necessity: God is uncaused and exists because he must exist.
22. Immutability: God is unchanging and unchangeable.
23. Impassibility: God is incapable of being changed or disturbed by what he experiences and is incapable of suffering.
24. Transcendence: God and the world are distinct; he is not part of the world, and the world is not part of him.
25. Immanence: God is present in the world.
26. Infinity: There are no limits to God's person and his perfections.
27. Omnipotence: God can do whatever he wills.
28. Omniscience: God knows everything there is to know.
29. Omnipresence: God is present everywhere in his creation
30. Holiness: God is morally pure and separated from all moral evil and sin.
31. Goodness: A quality that describes or includes his love, benevolence, mercy and grace
32. Truth: God's person, actions, knowledge and revelations correspond to reality
33. Love: God's continual communication of himself to his creatures.
34. Benevolence: God's goodness toward his creatures.
35. Mercy: God's goodness toward those who are helpless.
36. Grace: God's goodness toward sinners.
37. Glory: The greatness of God's perfections.

38. Trinity: There is only one true God, existing as a single Being comprised of three Persons who are equal in every way, yet distinct in their tasks and relations to humanity.
39. God's decree: The decree of God is his plan for the universe that includes all things and is certain to come to pass.
40. Providence: God's care for and upholding of his creation.
41. Sovereignty: God's control over his universe.
42. Christology: The study of the Person and work of the Lord Jesus Christ.
43. Incarnation: The joining of deity and humanity in one person forever. The word is based on the Latin word for flesh: the Lord Jesus Christ is God joined with human flesh.
44. Pre-existence: Used of the Son, it means that he existed before Bethlehem.
45. Theophany: An appearance of God.
46. Christophany: An appearance of Christ.
47. Priesthood: The system that God established to remedy the problem of alienation between a holy God and sinful human beings.
48. Son of God: A name for Jesus that describes his deity and his approval by the Father at the resurrection.
49. Son of Man: A messianic name for Jesus that emphasizes his humanity backed by deity and his role of taking humans to God through suffering and humiliation.
50. Messiah: A transliteration of a Hebrew word meaning 'anointed one'; used of the expected national deliverer of Israel; the linguistic equivalent of Greek *christos*, 'Christ'.
51. Efficacious grace: Efficacious grace is the working of God in an individual that cannot be thwarted and that leads that person to faith in Christ. It is also described as effective calling and irresistible grace.
52. Regeneration: Regeneration is the unseen and unfelt work of the Holy Spirit that overcomes depravity and brings spiritual life and the capacity to please God and exercise faith.
53. Spirit baptism is the nonphysical act of the Spirit of God that places a believer in the Body of Christ and makes him a partaker, along with all other believers, of the work and merits of Christ; should be distinguished from filling, sealing, and indwelling; cannot be felt or noticed, and hence must be appropriated by faith; there is no warrant in Scripture for assuming a second act of God for power, a 'baptism,' after salvation.
54. Sealing is a guarantee that the believer will persevere in Christ all the way to entrance into heaven, when God completes his work of purchasing the individual. It begins at the moment of salvation when the Father places the Holy Spirit in the believer for permanent indwelling. It is unseen and unfelt and should result in praise and obedience to the Spirit.
55. Indwelling is the spiritual presence of the Holy Spirit in every individual who has placed personal trust in Christ as Savior. Described in Jn. 14:17, this is the basis of His other ministries to the believer, such as sealing, anointing and filling and establishes the believer as a part of the spiritual temple that God is building today.
56. The filling of the Spirit is 1) A constant characteristic of a believer's life that consists of regular control by the Spirit that produces Christlikeness through Scripture; 2) A special enablement at particular times for service during the first century.
57. A spiritual gift is a God-given ability for service.
58. A cessationist (with regard to spiritual gifts) is a person who holds that the miraculous gifts are not present in the Church today as part of God's plan.
59. A continualist (with regard to spiritual gifts) is a person who holds that the miraculous gifts are present in the Church today as part of God's plan.
60. An angel is an individual, personal spirit being originally created by God to assist him in his plan for saving the elect.
61. The cosmos is Satan's organized spiritual system, in rebellion against God.
62. A demon is a fallen angel that is free to assist in carrying out Satan's plan of opposition to God.
63. Biblical anthropology is the study of what the Bible teaches about the nature and purpose of human beings.